C
166 police went after them and they said they would
656 descend again. The war stopped that mad race.

The Dutch make a rule for themselves and then
656 follow it blindly. I remember how furious Kruijt
648 was about this policy in Celebes many years ago.
771 I note that there is a Bonfia kampong in the
166 mountains in east Ceram and on the coast below a Bonfia Pante. This looks like the same thing evidently. Rehatta says that he thinks that the Bonfia are still mostly pagan. And the Seti (there is a Seti kampong in the mountains) are also mainly pagan. There are two kampongs that he knows of that are still pure pagan, Hatuolo, in the very center, and Nunuali, inland from Amahei. But all this is a losing cause.

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185 The doctor is strong about how the Ambonese must learn to participate in Indonesian nationalism as they have been too long and too much under the Dutch. This led to a long talk with Rehatta about Ambon. [See cat.116, p.121--Analyst]

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665 Ambon: Rehatta said that he agrees that Am-
668 bon became very unpopular all over Indonesia
● [101] because they have been the Dutch Sikhs or the Belanda hitam [black Dutch], or, because they were favored by the Dutch. Especially bad are the old soldiers. The Ambonese are thus hated all over Indonesia as they did the dirty work of the Dutch in quelling the resistance of their Indonesian brothers. At the same time, they received education, and managed to keep much of the old adat. The Ambonese have a proud spirit partly because they were never beaten down by the Dutch after the initial conquest. At present the PTB is all for close relations with the Dutch and against entrance into the Republic of Indonesia. This lines up with the Twapro group in Minahasa (twaalfde provincie). The PIM is for a unitary union with the Republic, or at least a very close bond. The PMR is for federal union with the Republic of Indonesia. Its counterpart in Minahasa

[See 3:Kennedy, OB1 Indonesia, cat.116, p.242--Analyst]